628 If the clan feud becomes enlarged in scope and two or
614 more clans are united in an effort to resist the common ene-
726 my, then the able-bodied fighters of the different clans would assemble and together perform a ceremony to seal the alliance. They would kill chickens and animals, toast each other with wine mixed with blood, and swear to attack the enemy and help each other to the last man.

628 At the end of the Ch'ing dynasty and the beginning of
726 the Republic period, when guns were not yet brought to Liang
[41] Shan, weapons for Lolo warfare consisted of bows and arrows, poles and sticks, leather shields, long knives, stone pellets, and others. Fighting with these arms had to be done at close quarters, [86] and so it was called hsieh-tou [armed fight]. During the fight, the participants had to wear full regalia to the [114] field to display their military pomp. Their heads were wrapped in a turban propped up like a "hero's knot." They wore silk garments ornamented with gold. Even the horses were fitted [492] with golden saddles and silver stirrups. All these were intended to demonstrate their wealth and power to overawe the enemy.

726 This kind of armed fighting, however, exists in name
628 only, since the Lolo are now accustomed to using shotguns
177 for hitting targets beyond 100 paces. Also the fighting between clan enemies no longer requires the display of finery; instead, they have adopted the strategy of swift surprise attack, like a clap of thunder too sudden for one to cover his ears. It merely indicates that the introduction of modern technology has changed their old strategy and created a new pattern of fighting.

562 During the old days of armed fighting, some black Lolo
728 woman would come to the field of battle in gay dresses and,
628 standing between the opposing camps, would urge the two sides to stop fighting and talk peace. This woman was usually related to both clans — for example, her maternal [sic] clan on the one side and her conjugal clan on the other. According to Lolo [577 tradition the appearance of a woman on the field would have
762] obligated both sides to stop fighting, but if they insisted on continuing the feud, then the woman would strip herself naked by taking off her skirt and then commit suicide because of the shame. When such things happened, more kin branches and clans might become involved, the scope of the feud be enlarged, and eventually the fighting reach a stage beyond anybody's control. The importing of shotguns has changed the manner of fighting while the custom of a woman's standing between the opposing camps has all but disappeared. During his stay in

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

[Plates facing p. 32]

L 251

MAIZE STACKED IN TREES TO PRESERVE IT FROM DAMP AND STRAYING CATTLE

SHOEING A HORSE IN THE BED OF A RIVER

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SHOEING A HORSE IN THE BED OF A RIVER

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

From a pack saddle we saw on a horse that passed us we saw that animals have to rough it as well as men. There were two rough, wooden angles joined to a flat piece of wood on either side. This was put, as it was, on the horse's back, without a pad of any kind, and apparently must cut into the horse's flesh. I did not, however, see the terrible sights of wounded horses such as one sees any day on the horse roads of West China. I should think that the Nosu are kinder to their horses than the Chinese, who are at times unmerciful to the beasts of burden.

As we neared the end of the day's journey we came to a rock on which was a piece of coarse bamboo matting. On the matting was a chopping-block, and near by a bag containing something or other. Just what was in the bag we did not find out. This was the work of some wizard trying to get rid of the demon of sorrows. If one only knew how to get rid of the sorrow of all these Nosu and the other tribes! Apparently there is only one way, the way which the Man of Sorrows announced to the world centuries ago, and lost His life in doing so.

The day's journey was finished at half-past two, when we reached a village named Gu-tieh. We were very hungry, and glad to reach the end of our day's march. Entering the wattle gate at the end of the village we were first shown into a slave's house and all sat down by the fire. Here we remained some time, wondering what treatment the lord of the village was going to mete out to us. The first thing given us to appease our hunger was a lot of raw turnips. This place is famous for its sweet turnips, and our men were delighted to get them. I was so hungry that I felt I could eat almost anything. While we were eating the turnips a

484 because of conscription and construction of highways. It was difficult to find carriers for travel to other regions (e.g., along the Ya-an route), and almost impossible to hire coolies for a trip to Liang-shan. At the [492] time of our trip, draft horses were already able to travel on the route from Hsi-ch'ang to Chao-chüeh. Only a few horses, however, were making this trip, for many horse-tenders were unwilling to go even at a high price, and horses were not available in Hsi-ch'ang. The horses that were making the trip stopped at Chiao-pao-tzu in the vicinty of Chao-chüeh city. We sent for them twice but in vain. Later an I family living at Wan-ch'ang River consented to wait for us and accompany us from there to Chao-chüeh. Having engaged porters to carry our luggage to Wan-ch'ang River, we found upon arrival there that no one would go. After much trouble we were at last able to find a party at a high price. All in all /134/, communication difficulty was one of the main reasons for our long delay in Hsi-ch'ang, where we had to stay for more than ten days.

483 All the difficulties mentioned by Mr. Ch'ang were later verified in our trip. The Wa-tzu are strong and can carry heavy burdens for long distances, but they are by nature lazy and not interested in carrying things for the Chinese. Those hired by us walked very fast at first, but after a while, they complained repeatedly that they were exhausted and rested at every opportunity. The load they can carry, compared to that of the opium-addicted Chinese coolies, is naturally much greater, but so is their laziness. Therefore it was quite annoying for us to walk with them. In addition, the I have many enemies, and once they reach enemy territory, which they dare not enter, they immediately throw down the things and run away, without caring whether or not the travelers are able to find replacements. Several occurrences of this kind in the course of a day would cause considerable financial loss, to say nothing of the troubles involved. Another hinderance is that the sparse population of Liang-shan makes it difficult to find even a few porters, and large numbers are out of the question. Furthermore, all the Wa-tzu have to till the land and often are not willing to leave even for pay. (This is particularly true in the busy agricultural summer season). During the hot summer they are also reluctant to descend the mountains. For example, it was with the utmost difficulty that we were able to hire three carriers at Mo-shih chia, and even when the arrangement was made, it almost fell through. It is hard to believe that these conditions can exist anywhere but in Liang-shan.

484 In other regions modesty and affability on the part of the traveler